1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

582 881 initiation with the young men do not receive their girdle until the close of their term of office—in both cases of about five years' duration. In former days, furthermore, they did not erect the elevated platform bed prior to receipt of the girdle, hence had no previous visits of their lovers at night. This statement, I think, may be accepted as definitely established by the information given by the older Rąmkõ'kamekra. It is the paternal kinswoman who transfers names to a girl that also gives her the girdle.

There are no marriage tests for the Timbira. The log races so often represented as such by earlier writers are in no way connected with matrimony. Agreeing with Abreu, I must emphasize this point because Snethlage expressly reports contradictory information. On the other hand, he rightly corrects Ignace's gross error in crediting the Canella with the ant trial.[355]

832 At present some mothers try to accelerate the development of breasts by dealing a daughter a few light taps against the nipples with their finger joints—usually in the morning on waking up. Girls also practice this custom among themselves I once observed a ten-year-old girl who for this reason wore a broad grass strip tied tightly across the chest, with a little disk of charcoal over each nipple and under the grass strip.

881 833 582 836 Nowadays only a minority of girls attain puberty as virgins. *De facto* most of them are already married at twelve or have had extramarital relations. On the other hand, I do know a number of girls—the vu'tę' Repiya, for example—who are at least fourteen and still virgins. (See pl. 28, *b*, *c*.) Such chaste girls, who are invariably engaged, are educated for indissoluble wedlock and guarded by their elder kinswomen. As for the rest, one is never sure when their period of betrothal—assuming its existence—ends and when matrimony begins. In the orthodox view they would all be wantons with whom any bachelor might consort freely, breaking the relationship, at least in the absence of offspring, at the will of either party.

As for the youths, at present a considerable number are married before the completion of their initiation. The Rąmkõ'kamekra connive at this transgression, which unlike the present Apinayé, they do not penalize by forcible separation.

595 All the Eastern Timbira are strictly monogamous; even tradition reports not a single polygynous or polyandrous union. Snethlage correctly rejects Tuggia's allegation[356] that the Krahõ' permit polygamy.

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841 833 171 Like their Apinayé cousins,[357] the Rąmkõ'kamekra firmly assert that menstruation is impossible prior to sexual congress. Such a theory is after a fashion intelligible for the Apinayé, whose girls with possibly a few exceptions are actually deflowered before their first menses, but for the Rąmkõ'kamekra it is utterly inconceivable: first, because I personally know a number of girls who were surely of age yet were rated and married as virgins; secondly, as explained above, marriage three generations ago was quite generally not entered before this age *and* in a condition of chastity. This is confirmed by Ribeiro: "Destinam-se entre elles o consorcio das mulheres logo que pouco mais ou menos tenham 14 ou 15 annos." Moreover, says Pohl, writing of the Põrekamekra, "dass hier das Beispiel eines gefallenen Mädchens eine unerhörte Sache sey."[358] The statement by Pohl, cited by Snethlage

[355] Frões Abreu, Terra das Palmeiras, 187. Snethlage, Nordostbras., 171, 183. Ignace, Capiekrans, 147.
[356] Frei Rafael Tuggia, Mappa, 123.
[357] Nimuendajú, The Apinayé, 75.
[358] Ribeiro, Memoria, § 18. Pohl, Reise, 2:195.